

THE LEISURE HOUR.

A FAMILY JOURNAL OF INSTRUCTION AND RECREATION.

"BEHOLD IN THESE WHAT LEISURE HOURS DEMAND,—AMUSEMENT AND TRUE KNOWLEDGE HAND IN HAND."—*Cowper.*



TRADING IN JAVA.

JAMES BRAITHWAITE THE SUPERCARGO.

CHAPTER XIII.

I WAS very sorry to have to part from my brother William, and not a little so from that merriest of merry midshipmen, Toby Trundle.

"We shall meet again one of these days, Trundle," I said, as I warmly shook hands with him. "I hope it will be in smooth water too, we have had enough of the rough together."

I did my best to express to the captain and officers of the *Phoebe* my sense of the kindness with which they

had treated me from the first moment I had stepped on board their frigate to the last. We all sailed together, the men-of-war and their prizes to proceed to the Mauritius, then to refit and get ready for the expedition to Java. We also were bound for Java, but intended first to visit Antongil Bay for the purpose of trading with the natives. I was pleased to find myself among my old shipmates again. They had had no sickness on board, and not a man had been lost. The officers were the same in character, while their individual peculiarities seemed to stand out more prominently than before. We found the natives at Antongil Bay very honourable

in their dealings. Many of the chiefs spoke French perfectly well, and looked like Frenchmen. They were, we found, indeed, descendants of some of the Count Benyowsky's followers who had married native women. The children of such marriages were generally highly esteemed by the natives, who had raised them to the rank of chiefs. From what I saw of all classes of the natives of Madagascar, but especially of the upper ranks, I should say that they were capable of a high state of civilisation, and I see no reason why they should not some day take their place among the civilised nations of the east. When that time will come it is impossible to say. Neither adventurers, like the brave and talented Benyowsky, nor French settlements will bring it about. One thing, indeed, only can produce it—that is, the spread and the firm establishment of true Christianity among the people. Some days after our departure we had a distant view of the island of Rodriguez. In about a fortnight afterwards we were glad to put on warm clothing instead of the light dress suitable to the tropics; yet we were only in the same parallel of latitude as Madeira. It showed us how much keener is the air of the southern hemisphere than that of the northern. We soon after fell in with the monsoon, or trade wind, which sent us flying along at a good rate, till early in August, on a bright morning, the look-out at the masthead shouted at the top of his voice, "Land ho! Land ahead!" It was the north-west cape of New Holland, or Australia, a region then, as even to the present day, almost a *terra incognita* to Europeans. As we neared it, we curiously looked out with our glasses for some signs of the habitations of men, but nothing could be seen to lead us to suppose that human beings were to be found there. The shore was low, sandy, and desolate, without the least intermixture of trees or verdure. A chain of rocks, over which the sea broke furiously, lined the coast. We continued in sight of this most inhospitable-looking land till the next morning. I could not help thinking of the vast extent of country which intervened between the shore at which we were gazing, and the British settlement at Port Jackson, of which we had lately heard such flattering accounts. Was it a region flowing with milk and honey? one of lakes and streams, or of lofty mountains? did it contain one vast inland sea, or was it a sandy desert of burning sands, impassable for man?

This was a problem some of my emigrant friends had been discussing, and which I longed to see solved. After losing sight of the coast of New Holland, we had to keep a bright look-out, as we were in the supposed neighbourhood of certain islands which some navigators, it was reported, had seen; but no land appeared. One clear night we found ourselves suddenly, it seemed, floating in an ocean of milk, or more properly, perhaps, a thick solution of chalk in water. The surface was quite unruffled, nor was there the slightest mixture of that phosphoric appearance often seen on a dark night when the sea is agitated. The air was still, though it was not quite a calm, and the sky was perfectly clear. It took us some hours to slip through it. We drew up some in buckets, and found it to contain a small, scarcely perceptible, portion of a fine filamentous substance, quite transparent, such as I have occasionally seen where seaweed is abundant. Whether this was the cause of the milky appearance of the sea or not, we could not determine. We were now sailing almost due north, for the Straits of Bally, as the passage is called between that small island and the east end of the magnificent island of Java. About the middle of August, early in the morning, again land was seen from the masthead, and

in a few hours we entered the straits I have just mentioned. We could see the shores on both sides, that of Bally somewhat abrupt, while the Java shore, agreeably diversified by clumps of cocoa-nut trees and hills clothed with verdure, looked green and smiling, contrasting agreeably with that of New Holland, which we had so lately left. A large number of small boats or canoes were moving about in all directions, those under sail going at great speed. They were painted white, had one sail, and were fitted with outriggers. We had to keep a bright look-out lest we should run suddenly into the jaws of any French or Dutch man-of-war, which, escaping from our cruisers, might be pleased to snap up a richly-laden merchantman like the *Barbara*. We could not tell at the time whether the proposed expedition had arrived, or, if it had, whether it had been successful. As we were coasting along, a hill appeared in sight, early in the morning, the summit thickly surrounded by clouds. As this nightcap of vapours cleared away, a remarkable cone was exposed to view, the base covered with the richest vegetation. Soon after this we got so entangled among clusters of rocky islands and coral reefs, that we were very much afraid we should be unable to extricate ourselves, and that our ship would get on shore. Though there was not much risk of our losing our lives, the dread of having our ship and cargo destroyed was enough to make us anxious. Fortunately the wind fell, and by keeping look-outs at each forsyardarm and at the masthead, we were able to perceive the dangers with which we were surrounded before we ran on any of them. At length we got into seemingly more clear water, but there being still several reefs and islands outside of us, Captain Hassall thought it prudent to anchor for the night. The shore off which we lay was lined with cocoa-nut and other palm trees, rivulets were seen flowing down the sides of the hills, which were clothed with spice-bearing and other shrubs, the whole landscape presenting a scene of great tropical beauty.

"If I ever had to cast anchor anywhere on shore, that's the sort of country I should choose, now," observed Benjie Stubbs, our second officer, who had been examining the coast for some time through his glass.

"I wouldn't change one half-acre of any part of our principality for a thousand of its richest acres," said David Gwynne, our surgeon, to whom he spoke. "Poets talk of the spicy gales of these islands; in most cases they come laden with miasma-bearing fevers and agues on their wings; while if a fellow has to live on shore, he gets roasted by day with a good chance of a sunstroke, and he is stewed at night, and bitten by mosquitoes and other winged and crawling things, and wakes to find a cobra de capella or green snake gliding over his face."

"Oh, a man would soon get accustomed to those trifling inconveniences as the natives must do; and money goes a long way in these regions for all the necessities of life," answered Stubbs.

I must confess that lovely as I had heard are many parts of those eastern isles, I was inclined to agree with the surgeon.

It was discovered this evening that in consequence of the heat, or from careless cooping, our water-casks had let out their contents, and that we had scarcely any fresh water in the ship. At Batavia it was very bad, and it might be some days before we should get there, or we could not tell when, should the expedition not have succeeded. It was therefore necessary to get water without delay, and as a river was marked on the chart near to where we lay, we agreed the next morning to go up, and, should we see no fort, to run in and obtain water

and any fresh provisions we might require. Accordingly we weighed by sunrise, and, standing in, ran along the coast till we arrived off the mouth of the river we hoped to find. Some native houses were seen, but no fortifications and no buildings of an European character. We therefore thought that we should be perfectly safe in going ashore. On dropping our anchor, several canoes came off laden with turtles, ducks, fowls, cockatoos, monkeys, and other small animals and birds; besides sweet potatoes, yams, and other vegetables, grown by the natives for the supply of the ships passing along the coast. They found plenty of customers among our men, and the ship was soon turned into a perfect menagerie. We without difficulty made the people in the canoes understand that we wanted to replenish our water-casks, and we understood them to say that they would gladly help us. Two boats were therefore lowered and filled with casks; Stubbs took charge of one of them, and I went in the other, accompanied by little Jack Hobs, intending to exchange a few articles which I took with me suitable to the taste of the natives for some of the productions of their country. As we pulled up the river we saw the low shores on either side lined with houses built on high piles, by which they were raised a considerable distance above the ground, some, I should think, fully twenty feet. The only means of entering them was by a ladder, which we found it was the custom of the inhabitants to lift up at night to prevent the intrusion of strangers, but more especially, I should think, of wild beasts. The chief object, however, of their being built in this way is to raise them above the miasma of the marshy ground, which often rises only two or three feet. They were all on one floor, but had numerous partitions or rooms. The roofs, which were covered with palm leaves, projected some distance beyond the walls, so as to form a wide balcony all round. The ground beneath was also in many instances railed in, and thus served for the habitation of ducks, poultry, and cattle.

At the landing-place some way up a number of natives were collected who received us in a very friendly way. We saw no Dutchmen nor other Europeans; as we could not make ourselves understood by the natives, we were unable to ascertain what had occurred at the other end of the island. The men in the canoes had for clothing only a cloth round their waists, but the people who now received us were habited in a much more complete fashion. They wore the *sarung*, a piece of coloured cloth about eight feet long and four wide, part of which was thrown over the shoulder like a Highlander's plaid, the rest bound round the waist serving as a kilt. They all had on drawers secured by a sash, and several wore a short frock coat with buttons in front, called a *baju*. All had daggers, and several, who were evidently people of some consequence, had two in copper or silver sheaths. The latter had their teeth blackened, which was evidently looked on as a mark of gentility. They also wore turbans, while the lower orders only had little caps on their heads. The watering-place was some little way up the river, and while the mates proceeded there with the boats, I landed at the village or town. I had not proceeded far when I was given to understand that a chief or some person of consequence wished to see me for the purpose, I supposed, of trading. His habitation was pointed out to me on the summit of some high ground at a distance from the river. It appeared to be far larger than the houses of the village. Without hesitation I set off, followed by Jack, and accompanied by several of my first acquaintance, towards it. I now more than ever regretted having lost O'Carroll, for understanding as he did the languages of the people of the

Archipelago, he would greatly have facilitated our proceedings. The house or palace of the great man was surrounded, as are all the island habitations of every degree which I saw in Java, with gardens. We entered on the north side into a large square court, on either side of which were rows of Indian fig-trees, with two large fig-trees nearly in the centre. Passing through this we found ourselves in a smaller court, surrounded by pillars and covered in by a light roof. Here most of my companions remained, but I was conducted up a flight of steps to a handsome terrace in front of a building of considerable size, in the centre of which was a spacious hall, the roof richly painted with red and gold. This hall of audience was on the top of the hill, steps from it led down to other houses which composed the dwelling of the chief and his family.

As I looked down from the terrace, I could see the tops of the houses of the poorer class of people, which surrounded the palace of the chief. They were all in the midst of gardens, and had walls round them. I found indeed that I was in the centre of a town, or large village, though in coming along I had scarcely seen any habitations, so completely shut in were they by trees and shrubs. I had thus an example of the fertility of Java, and of the industry of its inhabitants. With regard to the habitations of the barbarians whose lands I visited, I must observe that, though there were exceptions to the rule, they were generally far superior in respect to the wants of the occupants, than are the dwellings of a large number of the poorer classes in Scotland, and especially in Ireland, and in some districts even in England. They are in good condition, clean, sufficiently furnished, and well ventilated. Granted that the materials of which they are built are cheap, that from the fertility of the land a man by labouring three days in the week can supply all his wants for the remaining four, and has time to repair his house and furniture, and that he has no rates and taxes to pay, still I cannot help believing that there is something wrong somewhere, that God never intended it to be so, and that it is a matter it behoves us to look to more than we have done. Though distance seemed to increase my love for Old England, it did not blind me to her faults, and I often blushed when I found myself among heathen savages, and saw the superiority of some of their ways to ours. These or similar thoughts occupied me while I stood on the terrace gazing on the fine prospect around and waiting for the appearance of the chief. After some time the chief appeared at the entrance of the hall of audience, with a gay coloured umbrella borne over his head, a slave carrying the indispensable betel-box by his side, a handsome turban on his head, and his sash stuck full of jewel-bilted daggers with golden scabbards, while all his attendants stood round with their bodies bent forward and their eyes cast to the ground, as a sign of reverence. I thus knew that I was in the presence of a very important person. I was rather puzzled to discover who he took me for, that he treated me with so much state. How we were to understand each other and I was to ascertain the truth I could not tell. I think I mentioned that I learned a little Dutch, which I had practised occasionally with Peter Kloops, my old cousin's butler.

I tried the chief with some complimentary phrases in that language, but he shook his head; I then tried him with French. He shook his head still more vehemently, and from the signs he made, I thought that he was annoyed that I had not brought an interpreter with me. After a time, however, finding that he could get nothing out of me, he said something to one of his attendants,

who, raising his hands with his palms closed till his thumbs touched his nose in rather a curious fashion, uttered a few words in reply, and then hurried off by the way I had come. I was after this conducted into the hall, where on a raised platform the chief took his seat, making signs to me to sit near him, his attendants having done the same. Slaves then brought in some basins of water, in one of which the chief washed his hands, I following his example. Trays were then brought in with meat and rice, and fish, and certain vegetables cut up into small fragments. There were no knives, or forks, or spoons. The chief set an example which I was obliged to follow, of dipping his fingers into the mess before him, and, as it were, clawing up a mouthful and transferring it to his mouth. Had his hands not first been washed, I certainly should not have liked the proceeding, but as I was by this time very hungry, and the dishes were pleasant tasted and well cooked, I did ample justice to the repast.

The chief and his attendants having eaten as much as they well could, my young attendant Jack, who sat somewhat behind me, having done the same, water was again brought in that everybody might wash their hands.

I heard Jack Hobs in low tone give rough colloquial expressions of his satisfaction. "They don't seem much given to talking though," he added to himself. "I wonder whether it is that they think we don't understand their lingo, or that they don't understand ours; I'll just try them though."

Whereon in a half whisper he addressed the person sitting next to him, who bowed and salaamed very politely in return, but made no reply.

"What I axes you, mounseer, is, whether you feels comfortable after your dinner," continued Jack in a louder whisper. "And, I say, will you tell us who the gentleman in the fine clothes is, for I can't make out nohow? Does he know that my master here is a great merchant, and that if he wishes to do a bit of trade, he is the man to do it with him?"

The same dumb show on the part of the Javanese went on as before. Jack's attempt at opening up a conversation was put a stop to by the return of the servant with dishes containing a variety of vegetables and fruits, which were as welcome, probably, to him as to me. One dish contained a sweet potato cooked. It must have weighed from twelve to fifteen pounds. I have heard of one weighing thirty pounds. The natives appeared very fond of it. We had peas and artichokes and a dish of sago, the mode of obtaining which I afterwards saw, and will describe presently. I heard Jack cry out when he saw one of the dishes of fruit. It was I found the *durian*, a fruit of which the natives are very fond, and which I got to like, though its peculiarly offensive odour at first gave me a dislike to it. It is nearly of the size of a man's head, and is of a spherical form. It consists of five cells, each containing from one to four large seeds enveloped in a rich white pulp, itself covered with a thin pellicle which prevents the seed from adhering to it. This pulp is the edible portion of the fruit. However, a dish of *mangostins* was more to my taste. It is one of the most exquisite of Indian fruits. It is mildly acid, and has an extreme delicacy of flavour without being luscious or cloying. In external appearance it resembles a ripe pomegranate, but is smaller and more completely globular. A rather tough rind, brown without, and of a deep crimson within, incloses three or four black seeds surrounded by a soft, semi-transparent, snow-white pulp, having occasionally a very slight crimson blush. The pulp is eaten. We had also the well-known Jack-fruit, a great

favourite with the natives; and the *champadak*, a much smaller fruit of more slender form and more oblong shape. It has a slightly farinaceous consistency, and has very delicate and sweet flavour. I remember several other fruits; indeed, the chief seemed anxious to show to me, a stranger, the various productions of his country. There were mangoes, shaddockes, and pine-apples in profusion, and several other small fruits, some too luscious for my palate, but others having an agreeable sub-acid taste.

We sat and sat on waiting for the return of the messenger. I observed that whereas a calabash of water stood near the guests, from which they drank sparingly, a jug was placed close to the chief, and that as he continued to sip from it his eyes began to roll and his head to turn from side to side in a curious manner. Suddenly, as if seized with a generous impulse, or rather having overcome a selfish one, he passed the jug with a sigh over to me, and made signs that if I was so inclined I was to drink from it. I did so without hesitation, but my breath was almost taken away. It was the strongest arrack. I could not ascertain how the chief, who was a Mohammedan, could allow himself to do what is so contrary to the law of the prophet. I observed that his attendants looked away when he drank, as they did when I put the cup to my lips; so I conclude that they knew well enough that it was not quite the right thing to do. All the inhabitants of Java are nominally Mohammedans, but in the interior especially, a number of gross and idolatrous practices are mixed up with the performance of its ceremonies, while the upper orders especially are very lax in their principles. Most of them, in spite of the law of their prophet prohibiting the use of wine and spirits, drink them whenever they can be procured. The rich have as many wives as they can support, but the poor are obliged to content themselves with one. I should say that my host, when I returned him the jar of arrack, deprived of very little of its contents, gave a grunt of satisfaction, from which I inferred that his supply had run short, and that he was thankful that I had not taken more. I kept anxiously waiting all the time for the arrival of an interpreter, for whom I was convinced the chief had sent. After we lost Captain O'Carroll we returned to our original intention of procuring one at Batavia. This must account for my being at present without one. I had come on shore in the hope that I might make myself sufficiently understood to carry on a trade by means of signs, as I knew was often done. As, however, my new friends would not make the attempt to talk by signs or in any other way, I had to wait patiently till somebody should arrive to help us out of our dilemma.

MOTHER'S WORK;

OR, THE EDUCATION OF THE HEART.

BY MRS. ELLIS, AUTHOR OF THE "WOMEN OF ENGLAND."

CHAPTER IV.—COURAGE, MORAL AND PHYSICAL.

LOOKING at the prevailing tone of society, it would appear, on a superficial view, that never was courage, or rather *daring*, more fashionable than in the present day. Many of the outward characteristics of absolute *boldness* are now stamped even upon the young and the fair of the gentler sex—upon their dress, their mode of speech, their amusements, and their habits of life; while in accordance with this manifestation of taste, the *éclat* of having accomplished a daring exploit would seem to be a crowning glory with others.

It is of little use for those who think and act more

rationally to speak with contempt of the folly of any particular course which fashion or public taste may be taking. While they sit apart, exempt from the folly themselves, the tide sweeps past them, gathering its thousands as it goes, and they are left alone, or left, perhaps, to the brotherhood of a few moralising sages, whose voices of reproof are unheeded by the hurrying throng.

The setting in of this tide of public taste—for one cannot call it opinion—has, doubtless, some origin deeper and more serious than its outward manifestation would seem to indicate.

No one item of that which goes to make up the prevailing tone of public taste in these matters has sprung up of itself, or is now existing alone. A single specimen of any extreme of fashion struck off in a moment by individual fancy would excite ridicule, and sometimes horror. But these things grow, combine and swell, and flow in one direction until a certain uniformity of character is produced, such as in the present day, I think, may be fairly designated the bold.

Much, then, might be supposed to be gained on the side of moral as well as physical courage by this tone of public taste, only that boldness does not always spring from courage. There is a boldness which arises from absence of feeling, from ignorance of how much is risked, from weakness rather than strength of intellect; just as a child, or a very ignorant person, might mount a vicious horse. This would be boldness, but there would be no real courage in the act, because the rider would be ignorant of the skill required in managing such a horse, and of the almost certain disaster that would ensue. Courage only deserves the name when the danger is seen and understood, the risk appreciated, and when the object to be gained is considered worth what both are estimated at.

A bold look and manner have become almost as proverbial as the mask worn by cowardice. Such are the signals hung out by the bravado. Real courage makes no sign. It hides its time; but the occasion finds it always prompt and willing.

The extremes of fashion and of public taste are subject to the general law of excess and reaction. Within the recollection of many of us, the fashion for women was to be delicate and sentimental, while a dandyism displayed itself in the other sex which might assume any extreme except that of being too manly. We have certainly a great advantage in having got rid of these, and with them a large amount of affectation not very likely to find a place in public favour for some time to come. Indeed it would be ungrateful not to recognise, in the tone of social feeling and manner in the present day, the absence of affectation both in literature and conversation.

This present extreme of boldness may, no doubt, be in some measure attributed to reaction; but there is another cause working at the root of our social tendencies of a much more serious nature. It is that hunger and thirst for emotional sensation which, I believe, has much to do with the dashing air, and the general readiness for action, especially for enterprise, which the bold look of our youth would seem to indicate. That sensational writing which is so often and so justly complained of is, I think, the result rather than the cause of this tone of mind and habit, though both work together in producing the manifest effects.

It requires but little acquaintance with the youth of the present day to see that sensation is the thing most desired. Respectable society does not afford the excitement of base and hideous crime, consequently those who pine for this luxury must seek it in books; and the fre-

quent reading of such books not only produces an unhealthy appetite for more, and for worse, but it naturally produces also a general indifference to the heinousness of crime, and a boldness in discussing topics of this kind without a shudder, such as can scarcely fail to produce boldness in general—boldness in conversation, looks, and manner.

So far as boldness can be made to do good service, the mother has certainly this instrument ready to her hand in the training of her child. But, as already said, boldness is not courage; and besides this, there are two kinds of courage—courage in acting, and courage in enduring. It is for the latter that moral courage is most needed; and it is under circumstances requiring this kind of courage that we find the truest heroism.

The extent to which modern civilisation has reached in providing indulgences for the body, and amusements for the mind under every condition of life, would seem to have left but little need for the exercise of our powers of endurance, only when aroused by those calamities which not unfrequently cross the path of luxury, and make shipwreck of abundance; and these are indeed such as make strong demands upon the moral courage of all classes of society.

That peculiarity of character which gives the stamp of indomitable energy to the English as a nation gives also to individuals a large amount of restlessness, and even discontent, under circumstances of continued inaction. Excess of luxury does not operate as a sedative; rather the contrary, as the history of nations or peoples far gone in a state of personal indulgence sufficiently proves. Hence, out of an extreme amount of bodily ease and convenience, where the means of enjoyment without effort are more than abundant, there arises an unsatisfied want which nothing but action can really supply.

On the other hand, excessive work, or strain of one particular kind, as certainly excites a desire to rush off, during the moments of relaxation, to something entirely different in its nature from that which constitutes the daily employment of the hard worker. It may be that the powers of calculation alone have been exercised during many hours of the day, or the attention may have been fixed upon some fine or difficult mechanism from morning till night, and from day to day. But this is not enough for the human worker. He has other faculties living and throbbing within him, and all demanding food and exercise. Man is not a machine, nor yet a horse or a mule, that he can be driven to his daily task, and kept for ever within a narrow round of unchanging toil without some rebellion of the heart, some outburst of those feelings which make up the natural life of man. Long habit, or the weariness of a life of constant toil, may bring him to this; but youth, especially educated youth, must have something, either in real life or in fictitious representation, to excite emotion, to touch the dormant affections, and to stir the stagnant blood.

Hence, whether in a condition of inaction, or in one of overstrained action—the two extremes into which society may now for the most part be divided—there is the same want. To the idle and luxurious there is that which Byron so well described as his own case, the "want of something craggy to break upon;" to the busy and over-worked class there is the want of scenes and events, whether real or imaginary, in which passion is displayed in rapid, forcible, and even tremendous action.

How to prepare a child, whether boy or girl, for this state of society is, indeed, a serious question; and yet it

must be done, and done by the parents or those who act for them. Other educators will think they do well if they sharpen and excite to the highest working pitch those faculties which will be wanted in after-life, in order to help forward this system of rapid progression. Or they will think they do well with the non-working class if they go on with the old routine method which has so long been considered the best, indeed the only kind of education for ladies and gentlemen. But the satisfaction which such teachers may derive from a faithful performance of their task after this fashion can have nothing to do with the parents' duty—the parents' higher, holier, happier task—in educating the heart of the child, in making the home a school for the education of the heart, so that it shall receive impressions day by day, and hour by hour, which will insensibly strengthen into principles of conduct. In this way the teaching of the parents will make the real character, while the teaching of others will only sharpen the faculties of that character for action.

¶ Out of all this apparent confusion arises a distinct need for moral courage. How many a miserable defaulter would never have laid his hand upon the money that was not his own if he had not been living beyond his means, from want of moral courage to let his friends, his neighbours, and the world know that he was poor. How many a family has been brought into disgrace, and covered with reproach, in consequence of the father not having sufficient moral courage to tell his wife and children that he was a bankrupt. Nay, how large a portion of the severest calamities of life are attributable to this want: the ruined confidence—the broken trust—affection alienated, and wounds inflicted, which nothing in after-life can ever heal.

On the other hand, how much of that which we esteem as most noble in human character and conduct, upon which we most rely as safe and sure, arises out of the right exercise of moral courage. Christian life especially demands this—to stand and to stand fast—to fear nothing that man can do—to be established on a rock, and amid all the billows and storms of this uncertain world, to have the unshaken confidence which hears only the prevailing voice—"It is I, be not afraid."

In the whole course of human life, with its insidious temptations, its startling changes, and its disastrous events, there is nothing more needed by youth than moral courage. This can only be attained through the concurrence of various causes, and the application of various means. I am not speaking of a constitutional courage, which may be either moral, or physical, or both. In many cases this courage is the natural result of a small degree of sensibility to pain. The child who is extremely sensitive to pain may have quite as much natural courage as the other, but he does so dread the pain that would be likely to follow his courageous act, that he hesitates, and perhaps shrinks from doing it.

In this way lamentable mistakes are sometimes made in the treatment of the young, especially at school, where there is little time or opportunity for personal acquaintance with individual character, or for the application of a different kind of discipline to any peculiar case. The sensitive child, under terror of consequences, is sometimes tempted to deceive—it may be to tell a lie, though at the same time hating deception and falsehood as much, perhaps more, than the boy who has not the same amount of natural sensitiveness to suffering and pain.

Even as regards bodily pain, there is reason to believe that certain constitutions suffer much less from the same cause than others. It is not always because of

greater fortitude that an operation is borne with less appearance of distress by one person than by another. The weaker cases, both of mental and bodily conformation, are peculiarly those which demand early and judicious management in the education of the heart, as carried on at home.

But the excessive devotion of a tender-spirited mother not unfrequently defeats her own purpose, by substituting the ease or enjoyment of the present moment for the ultimate welfare of her children. It requires, indeed, a considerable amount of moral courage, on the part of the mother, to cultivate moral courage in her child. If the courage of endurance be the object to be attained, the child must learn to wait—perhaps to suffer—that is, to suffer a smaller evil for the present, for the sake of a greater good in the future. How can the tender mother bear to see such suffering, especially when the means of alleviation are so abundant, and when a thousand amusements or inventions for the distraction of thought are within her reach?

Physical courage, as already said, belongs chiefly to the animal part of our nature, and depends very much upon bodily structure, or upon certain physical conditions—such as health or disease. To feel habitually the want of physical power, will naturally and reasonably produce a want of physical courage; while, on the other hand, robust health, and a strong muscular frame, will as naturally produce courageous action. Where this kind of courage exists in a high degree, the work of the educator will be that of directing to its proper and to noble uses. It is a powerful engine, and may do great harm, or it may do great good. In the common uses which occur in ordinary life, it may relieve in distress, assist in difficulty, rescue from oppression, and, in short, render many of those acts of service to humanity for which opportunities are continually offering to those who are both able and willing to be useful. It will also, on behalf of its possessor, give strength to his arm, certainty to his tread, and energy to his action, wherever a great enterprise has to be undertaken, or a work of difficulty and danger steadily carried out. When this great agent, combining bodily strength and physical courage, has never been disciplined, or directed to laudable purposes, it degenerates into audacity, insolence, or worse.

This useful instrument, the animal courage of her child, the mother may cultivate where it is deficient, by many combining means. Open-air exercises, especially riding—being entrusted with the care of animals, so as to take part in tending and managing them—being often placed in new circumstances, and called upon to help others, rather than made the receiver of help; but especially, being taught, in all cases of extraordinary venture, that the end is worth the risk: these, and a thousand other means, all tending to the accomplishment of her purpose, will occur to the mother who is bent upon making her children brave, and who is herself convinced that the personal ease or comfort of the passing moment is of very little value in comparison with the gaining of that great good; for it is a great good, both to men and women, to be truly brave—brave in a right cause.

After all, it is just the keeping of some desirable end in view, which will prove the surest means of promoting both moral and physical courage. A brave man does not stop to remove all the obstacles that lie in his way. He marches over them—tramples them down as dust beneath his feet. He does not even see them as a coward would, because his eye is fixed upon the point which he is bent on gaining. Even the delicate woman

knows no fear when her affections bear her on, through otherwise appalling dangers, towards some object dearer to her than life. It is the point to be gained—the object—the end which makes the true courage; and in this direction the mother's work lies open to her hand.

It is not an easy work. Perhaps no truly great work is easy; but it is a glorious work, because it consists in forming a true estimate in her own mind of what is really worth doing and daring. The education of the head must help here, as indeed it must always, otherwise the daring of the child may grow into a vague or wild enthusiasm. It may rush upon impossibilities, and so make shipwreck of power. The head must make the necessary calculations as to time and means, relative circumstances, and probable results; but the heart must be at work as well. It must be forcibly impressed, nay, absolutely filled, with desire after the object to be attained. It must admire it—love it—live for it.

No mere instruction in the way of what we understand by learning or intelligence can ever awaken this intense feeling. It arises out of quite a different portion of human character—out of that which I have called the heart, because of its vital warmth, its fervour in the contemplation of a good action, or in the conception of a grand idea. It is that which answers, "Let me go," when there is a proposal for rescuing the oppressed; or, "I will come and help," when there is a cry of suffering; or it acts and makes no sign, except by flashing eye and firmer tread, when there is a gulf of danger to be passed, and a chance, a hope, that safety for many may be secured by the risk of one.

It seems to me that all the greatness of which our nature is capable arises out of a proper estimate of what is great, and what is little, in human life. And what a glorious lesson is this for the mother to employ herself in teaching!—most glorious when it embraces eternity as well as time.

A moral courage formed upon this basis, even though imperfect in itself and in its operations, because of our imperfect perception of what is essentially best, would be the greatest boon which parental teaching, enforced by home influence, could bestow upon a child—a courage that would strengthen him to do right, and to dare the consequences, esteeming them as nothing in comparison with the doing the will of his Father in heaven. This is the martyr's courage. Only with us it is wanted for the common grovelling, unostentatious affairs of daily life, that we may be as brave when called upon for an act of simple honesty—for standing by the down-trodden and despised—for denying ourselves that we may help those who are more needy—for speaking the truth before God and man—for upholding the right, and doing it—as brave as if we were led forth a public spectacle to perish at the stake.

There are many martyrdoms in this life besides that of burning. There are martyrdoms alike unpitied and unseen. No memorial marks the spot where the heart alone has bled, where the spirit, not the body, has rendered up the sacrifice. For such, there must be a preparation, and not less so for walking silently and unobtrusively amongst mankind after the ministry of suffering has been sealed.

These, however, are things for the mother to ponder in her own heart. It would not only be unwise, but cruel, to begin the education of a child otherwise than with bright and happy prospects. Living in a moral atmosphere of healthy enjoyment is one of the surest means of promoting the growth of a healthy moral courage. A diseased mind is seldom consistently

courageous. It has its seasons of misgiving—of suspicion—of uncertainty; but a happy youth, knowing no fear but that of doing wrong—enlivened by hope—cherished by kindness—always encouraged—this is the kind of nurture most likely to promote the growth of a steady, consistent, and noble courage.

As the bodily frame is made strong and vigorous by healthy exercise under general circumstances, by boisterous and exultant play, by laughter and merriment, and by ten thousand happy means of deriving enjoyment from familiar and wholesome sources, so it is being prepared in the sunshine for meeting the storm without flinching whenever it may come. Thus the heart of youth should be kept cheerful, the feelings buoyant, and hope ever on the wing. The world will do the work of repelling and repressing. The opposite work should be done at home, and if possible it should also be done at school. In education generally, there should be less repression, and more incitement, than we often find—less *don't*, and more *do*.

Indeed, the moral training of the young is almost universally regarded too much in a negative point of view—too much as a system of avoidance. Intellectual training is conducted in a positive manner. The intellect is stimulated—helped forward—tested in its progress and attainments—practised over and over again in doing what has to be done well, until a higher degree of excellence is attained—conducted onward, step by step, as strength and capability increase, and then openly rewarded.

If the training of the heart, with all its treasury of motives and desires, were conducted upon this plan, who shall say what beneficial results might not ensue? especially from holding always before the eyes of youth great and glorious purposes—purposes of moral worth, instead of those of merely material value. The world is perpetually holding up the latter, with every enticement which worldly wisdom, society, fashion, and public taste can devise. The world is ever holding out its promise of wealth, of personal indulgence, of influence, honour, and fame. There is this vast and widespread power to work against, when we try to set before the eye of youth a higher standard of excellence—a class of objects and purposes more worthy of pursuit. We have then to speak of the unseen—the immaterial; and to some extent the unregarded, such as kindness, generosity, truth, honesty, and we have to invest these with a certain kind of glory, in order to make them supremely attractive.

No single individual striving ever so faithfully can do this to the extent which the necessity now existing for a higher standard of morals so urgently demands; because the force of public opinion, when not only spoken, but acted out in all the transactions of daily life, is the greatest of all human forces, and this, as already said, is engaged on the side of material good as the highest, or rather the most to be desired.

But if no single individual working alone can do this, each can do their part. A combination of mothers, parents, enlightened educators—enlightened in the highest sense—might surely bring about a happy change by working at the root of the whole matter—the true foundation of character.

And that such work will be owned and blessed of God, there can be no cause to doubt, because it is not only in accordance with his will, but, in the hands of Christian parents, it is guided by continual reference to that will. It is a blessed thing to work expressly with means which he has himself put into the parent's hand for the holiest uses and the highest ends. To

this work we do not bring any instrument which is unfit for Christian service after conversion of the heart to God. Kindness will be wanted then, and love, to exemplify that union which Christ has made the test of discipleship with him, and obedience to his commands. Truth will be wanted then, to keep inviolate the majesty and purity of God's holy law; and courage will be wanted then, to fight the Christian warfare with unflinching faith, and to walk with steady purpose of soul through all the trials and temptations of this mortal life.

ASTRONOMICAL NOTES FOR SEPTEMBER.

In September, 1866, the principal planets are all favourable objects for observation, some in the evening, others in the morning hours. At midnight Mars and Jupiter are the only two above the horizon, Jupiter being conspicuous near the meridian, and Mars just rising in the north-east. Mercury is too near the sun this month to be observed with the naked eye, or even with a telescope, unless under very favourable circumstances. On the 1st he sets about a quarter of an hour after the sun, this interval being increased to a half an hour on the 31st.—Venus is a splendid morning planet in the north-east before sunrise. She is at the beginning of the month in Cancer and afterwards in Leo. She rises on the 1st at 1.33 A.M., and on the 31st at 1.42 A.M. On the 13th, at 6 A.M., she will be in conjunction with the moon, the planet being rather more than a degree south, and on the morning of the 26th she will be at her extreme westerly elongation. During the month Venus will be on the meridian, or due south, about 9 A.M., when she can be seen in strong sunlight by the naked eye, if the observer knows her exact position.—Mars is gradually increasing in lustre, and, with Venus, adds considerably to the brilliancy of the eastern morning sky. He can be easily recognised below Castor and Pollux by his red and steady light. Mars rises shortly before midnight throughout the month, but he is too near the horizon at that hour to be clearly visible. He will, however, be conspicuous till shortly before sunrise. On the 31st he rises at 11.23 P.M., and will be near the moon on the morning of the 12th.—Jupiter is both an evening and morning star in the constellation Pisces. He rises on the 1st at 7.41 P.M., on the 15th at 6.44 P.M., and on the 31st at 5.38 P.M., and is on the meridian on the 15th, about an hour after midnight. He is therefore in the east and south-east during the evening, and in the south and south-west in the morning hours.—Saturn is an early evening planet in the south-west. His altitude above the horizon is not great, but he may be still recognised among the stars in Scorpio. He sets on the 1st at 9.32 P.M., and on the 31st at 7.40 P.M.—Uranus can be observed as a telescopic object at and after midnight.

In 1866, Jupiter will be the evening star of September and following months, and, excepting the moon, he will be the most conspicuous object after sunset. He will remain tolerably stationary among the stars in Pisces throughout the remainder of the year. Jupiter is the largest planet of the solar system, and, omitting the minor planets, the fifth in order from the sun. His diameter is about 85,000 miles, and his bulk is nearly 1250 times that of the earth. He is accompanied in his orbit by four moons visible with slight optical aid, and his system bears a complete analogy to that of which he is a member, obeying the same laws, and exhibiting in the most attractive manner the prevalence of the law of

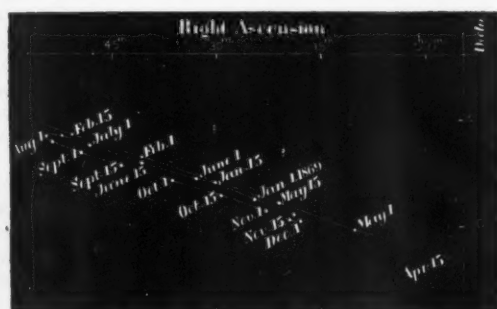
gravitation as the guiding principle of the motion of the satellites around their primary. The time occupied by a complete revolution of Jupiter round the sun is nearly twelve years. His average distance from the sun is 476 millions of miles. Some idea of the extent of this interval of celestial space may be gathered from the fact that a cannon-ball going at the rate of 500 miles an hour, would take more than ninety years to perform its journey between Jupiter and the earth; or a railway steam-engine travelling fifty miles an hour, would require nine centuries to pass over a like distance.

Jupiter revolves on his axis in about nine hours and fifty-five minutes; a Jovian day is therefore less than ten of our hours. His mass, or weight, is 300 times greater than that of the earth, but as his bulk, or volume, is nearly 1250 times greater, it follows that his density can only be one-quarter that of the earth. He is passing through space at the rate of 28,743 miles an hour, and is also performing his equatorial revolution on his own axis at the rate of 27,726 miles an hour. As seen from the earth, Jupiter does not present any sensible phase in ordinary telescopes, owing to his great distance from the sun; but when observed through a powerful telescope the right or left edge of his disk shows occasionally considerable signs of want of illumination.

When viewed with the naked eye, Jupiter shares with Venus that universal attention which is always given to the evening and morning stars; but sometimes Jupiter shines with even greater splendour than Venus, especially when he is due south at midnight in the winter months. At these times, he passes the meridian at an altitude equal to that of the sun in summer, while the light of Venus is frequently partially eclipsed by the twilight, or by the hazy nature of the atmosphere near the horizon. But when Venus is at her greatest brilliancy, the greater intensity of her reflected light makes her invariably the brighter planet of the two, although her diameter is much smaller than that of Jupiter. It is, however, as a telescopic object that Jupiter has become so popular and valuable to the astronomer, for by the application to the eye of a very ordinary telescope, the four attendant satellites or moons, and the distinctive lineaments of light and shade on his surface, become distinctly visible. The motions of the satellites around Jupiter are very soon perceptible, as they are continually changing their positions with respect to the body of the planet. Sometimes they are seen to disappear into the shadow of Jupiter, and thus become totally eclipsed, similar to our own moon; at other times they are observed to pass behind the planet, and then reappear on the opposite side; and again at other times they may be noticed on the disk of the planet. This last appearance is a very interesting phenomenon, as not only the image of the satellite is projected on the disk, but its shadow also is generally seen at the same time as a small round black spot. On some occasions, Jupiter is seen apparently without satellites, but this occurrence is very rare. The last phenomenon of this kind took place on August 21st, 1867, when, notwithstanding the general unfavourable state of the weather, some very interesting observations were made. The most curious was the appearance of the fourth satellite on the disk of Jupiter as a dark object, nearly as black as its shadow. From this observation, it has been inferred that the reflective power of this satellite, which is the most distant from Jupiter, must be greatly inferior to the other three, and that it is also of less intrinsic brightness than the body of the planet. The telescope also reveals to us that the surface

of Jupiter is partially covered with brownish-grey streaks parallel to the equator. Two of these are very conspicuous, one north, the other south of the equator. They extend completely around the ball of the planet, for no great deviation in their form can be observed on opposite sides. These streaks, or belts, resemble in some measure the lines of stratus cloud often seen on calm evenings near the horizon about the time of sunset. Between the two principal belts, a more brilliant ground marks the equatorial region of the planet. Towards the poles, a continuation of parallel belts of different intensities can be observed. The illumination of the disk near the poles is evidently more feeble than near the equator. Occasionally dark round spots have been seen on the principal belts, which have afforded a good means for the determination of the time of rotation of the planet. Some excellent drawings of Jupiter have been made by Mr. De La Rue, Sir John Herschel, M. Mädler, and others.

The following diagram exhibits the apparent path of Jupiter from April 15th, 1868, to the end of February, 1869:—



The phases of the moon take place as follows:— Full moon on the morning of the 2nd, at 3.57 A.M.; last quarter on the 9th, at 10.4 P.M.; new moon on the 16th, at 1.20 P.M.; and first quarter on the 23rd, at 3.22 P.M. She will be nearest to the earth on the morning of September 15th, and at her greatest distance on the 27th, at 1 P.M. On the 4th she will be near Jupiter, and on the 8th, at midnight, near Aldebaran. The distance between the moon and star will diminish gradually till 4.58 A.M. on the 9th, when Aldebaran will disappear behind the moon. At 5.46 A.M. the star will reappear on the opposite side of the moon. To view this phenomenon, it will be necessary to have the assistance of a telescope, as the daylight will be too far advanced to allow the star to be seen with the naked eye. One with a low power will be quite sufficient. The moon will be near Mars on the 12th, Venus on the 13th, Mercury on the 17th, and Saturn on the 21st.

A LADY'S JOURNEY THROUGH SPAIN.

CHAPTER III.—VALENCIA.

VALENCIA, beautiful Valencia! whether we speak of the province or its capital, both bearing the same name, what can equal the delights of a residence in this favoured land? The province being encircled with mountains, the cold blasts from the north and east do not visit it; snow and frost, fogs and vapours, are alike unknown. Valencia has derived great part of her beauty and fertility from the abundant supply of water. Rice crops thrive here to perfection. Oranges, citrons,

lemons, grapes, the very finest figs, almonds, dates, and other semi-tropical fruits, such as the carob-tree, with its locust beans, grow in profusion.

The Valencians pleased me more than any of the Spanish people, as far as their outward attributes were concerned; they are gay, good-looking, amusing, and picturesque in their dress and appearance. But the picture has its dark side; they are very revengeful, nay, even treacherous, not unlike in some things what the French call "une caractère tigre singe." I only saw the bright side. The high-born Valencians, to many of whom we had introductions, were as polished, intellectual, and agreeable as any foreigners I ever associated with. There is much of orientalism in the manner of life, in the dress, and even in the appearance of the Valencians. The peasant costume, especially that of the men, is most picturesque: they wear sandals, and their legs are generally bare, or sometimes they have what is called a Valencian stocking, viz., stockings without feet; full loose white linen drawers, a velvet jacket, a brilliant coloured silken sash wound round their waist, and in some instances, what they call a manta, which may be described as something like a shepherd's plaid; on their heads, instead of a cap of any kind, they wear a silk handkerchief, put on in the form of a close-fitting turban. They are very dark-complexioned, almost African in hue; but not so the women, they are only richly bronzed; their hair is beautiful, and they wear it entirely uncovered, rolled round in massy coils low down on their graceful heads, with only a long silver or gold pin run through it: nothing can be more classical than this head-dress.

We arrived at Valencia on the 2nd of May, and intended remaining there three weeks. It may be too warm and sultry in the height of summer, but at the season I am speaking of, the mode of living in the courts covered with awnings in the interior of the houses protects one from the heat of the sun; and these courts, with sparkling fountains, and all adorned with flowers, form the most delightful sitting-rooms imaginable. The mornings and evenings are cool, from the prevalence of the sea breezes, and the nights are delicious. The houses are decidedly eastern in appearance; the basement is generally three or four feet lower than the street. The balconies that adorn nearly every edifice are shaded from the sun by strips of gay matting, which is made in Spain with great taste and of different designs; the most beautiful convolvulus twine all round the pillars and balustrades. The public walks are unrivalled, and no wonder, as Spaniards spend all their evening, and often many of the night hours on these alamedas.

Mulberry and orange groves seem to encircle the town with their luxuriant foliage. The former are a great source of profit to the Valencian farmer. The manufacture of silk is largely carried on here, and nothing can be more picturesque than the sight of the peasants seated under their vines and fig-trees, and winding out the soft golden tissue from the cocoons. To do this requires practice and a very light finger, to prevent the delicate thread from breaking. The black silk used for the mantillas, is said to be superior in Valencia to any other made in Spain. We could make no comparisons, but we saw that it was very beautiful, soft, lustrous, and rich.

Time was when no carriage of any kind could be procured in Valencia but the native tartana, a long narrow covered cart, without springs; I speak feelingly on the subject, as in other Spanish towns we sometimes were obliged to make use of one. Now more civilised

vehicles are being introduced, and in a very fair specimen of a carriage we drove about the picturesque old narrow streets, and visited the different objects of curiosity, for descriptions of which the reader must refer to Ford's "Spain," and other handbooks. I paid many visits to the old convent Del Carmen, where the spoils of many monasteries are collected.

It is a singular feature of Spanish churches that there are no chairs in them. The peasant, man or woman, would kneel down at once on the bare stone, without any preparation; the smart young Valencian would carefully spread his handkerchief and kneel on that, resting his hands and his head on his stick held up before him, while the prettily dressed *senoras* were always preceded by a servant carrying a square of Persian carpet, to put down wherever their mistresses might desire, that no dust or dirt might sully their dainty attire. The Calle de Caballeros, or street of Cavaliers, is the aristocratic quarter of Valencia: the houses are very handsome, and have an air of solid nobility something resembling the old Italian palaces; fine large portals open into a hall with arched colonnades, and staircases with richly carved banisters; and windows, either Gothic or else with a slender shaft dividing the opening, give altogether an ornamental picturesque aspect to these dwellings. Nothing can be lighter or more elegant than the effect of the long lines of open arcades under the roofs.

There are many traces of the Moors in Valencia. Certainly few conquerors of a foreign country ever left so many traces of beneficial influence behind them as the Moors did in Spain. Everywhere one meets traces of their sagacity, their courage, their high poetical feeling, and their refined taste.

In the very heart of the city there is a plaza, called El Mercado, where in olden times the tournaments were held. It is a fine open space. One large public building very greatly excited our admiration, the "Lonja de Seda," or Silk Hall; it is a most beautiful Gothic building of great antiquity. The saloon is splendid. It is a sort of exchange or hall where the great merchants meet and transact business. The Valencians may well be proud of their beautiful Lonja.

There are charming walks about Valencia, one especially I was very fond of, leading across the bridge called El Real. The royal residence of the viceroys, El Real, was on the other side of the river, or bed of the river, for the endless canals for irrigation have drained away the water for half the year at least. The river at this spot divides the Glorieta from the beautiful avenues of the alameda, whose charming shady walks continue down to the very steps that lead to the shore. In the bathing season this is the great resort of all the Valencians; it is known by the name of El Grao, or steps down to the sea. The *Temporada de los Banos* (the bathing season) is a time of great gaiety; the road leading to the shore is absolutely so crowded with vehicles of different sorts, that it is said to be a difficult matter to get along it when the bathing mania is at its height. The baths are thatched with rice straw to keep out the intense heat of the sun.

We made also pleasant excursions; one to the Alpuxera lake, and the nice grounds in the neighbourhood of Alcinas. In the course of one of our excursions we fell in with a very singular character, just at the foot of a wild and solitary pass, when we were pausing to consider our further way, having considerably deviated from it to see the pass we had just descended. He certainly had all the air of one of those rovers that we had so often heard described as making their haunt in the

mountains, and pillaging the traveller whenever an opportunity offered. He was mounted on a young active mule, and he wore the Andalusian hat and jacket, and pantaloons bordered by silver lace; he had a cartridge-belt of crimson velvet slung over one shoulder and passing under the other arm, two carbines slung behind his saddle, and a long Spanish knife in the pocket of his vest in a sheath ornamented with silver.

Gandia is a striking place, with curious old remains in and about it. At Denia, in the immediate neighbourhood, are grown raisins for the English market. They are not equal to the real Valencian raisins, but there is a great demand for them. The Huerta, or garden of Gandia, as it is called, is famed for the luxuriance of its crops of all kinds. The celebrated lake that we were anxious to visit is about ten miles from Gandia; the lake is said to be about thirty miles in circumference.

The number of birds that breed on the banks of this lake is astonishing. Between seventy and eighty different varieties of wild fowl and other kinds of birds resort to its shores. There is nearly as great a variety of fishes. There are two days during which the shooting is thrown open to the public, and according to the accounts we received the scene must be a most singular one; many hundred sportsmen assemble, and either go on the lake, or ramble along its shores, or fish in the waters. At one time this lake was royal property, and it was valued at £300,000. The time to see it to the best advantage is in the winter, but even as we saw it, it was a singular sight. The country all around is charming from its wonderful fruitfulness. We only returned to Valencia after a pleasant little tour, just to make final arrangements. We were to go from Valencia to Alicante, then to Elche and Murcia, on to Almeria, and so finally get to the district of the Alpajurros, which we greatly wished to explore. Our last two days were very busy ones: we had kind friends to take leave of, some last sights to see, etc. Amongst others we went to see where the beautiful Valencian fans are made, a trade that in its great perfection is essentially Spanish. Calominaio, in the Calle de Zaragoza, is, by all the most fastidious Spanish ladies, reckoned the greatest master of the art, and his fans are sent to many distant parts of the world. A real old fan is very difficult to procure at all. Our last day was spent in the beautiful botanical gardens, where the magnificent growth of tropical trees in the open air speaks plainly of the beauty of the climate. We remained there late on into the evening, and turned away with great regret, feeling it was our last among the beautiful sights of Valencia.

We had a charming last look the following day at the beauty of Valencia from the summit of the castle tower at Xativa, a charming town enjoying a delicious climate, and surrounded by a perfect paradise of fruits and flowers. We spent the day at Xativa. The alameda is delightful and very oriental; fountains, bright and sparkling, abound. The view from the terraces of Monte Calvario with their beautiful cypresses is charming, the castle is fine and of vast size.

Our onward journey led us through scenery varying in character, at times stone pines and cypresses gave an Italian character to the scene, and then again the road wound round beautiful headlands, on through extensive orchards of different kinds of fruit-trees, or else the vines covered every part of the country. The profusion of almond-trees everywhere is very remarkable. Apropos of these trees I must notice the exceeding love of the Spanish women for sweetmeats of all kinds, but especially of a kind of cake made of honey, almonds, and

sugar; it is called *mazapanes*, and in French *nourgat*, and I must admit its excellence, though, from the ingredients that compose it, it is very rich; the quantity of it consumed by the Spanish women is hardly credible, had I not been told it on very good authority. This also is an eastern taste, the women in the harems being all celebrated, not only for their consumption of these dainties, but also for their skill in preparing them. Many interesting villages we passed before reaching Alicante. Alcoy is curiously situated in a deep hollow amidst hills, the houses are built on their precipitous sides, and from a little distance look as if they must slide off into the ravine. Tibi is also very picturesque; we paused there awhile to see the old Moorish castle, which seems to be suspended over the village as its protector. The houses are all crowded round the old fortified building; rocks and mountains are everywhere around you; the rocks in many places have a rich red colouring, which has a very fine effect in the scenery, and gives a mellow, softened tone to what might otherwise be too glaring. The fine castle Xijona delighted us all very much, a most interesting spot for an artist, as the views both of the castle itself and of the surrounding scenery from the hill on which the castle stands are all beautiful in their way. Alicante, where we only intended remaining long enough to arrange for our onward progress, was the least interesting Spanish town we had come to. It is very healthy, and many English engaged in trade reside there.

We preferred driving from Valencia to Alicante to making the journey by steam, a voyage of from ten to twelve hours. We hoped thus to see much more of the people and the country. Elche itself is worth any one's while to go considerably out of their way to see, it has so completely the appearance of an oriental town; the houses are flat roofed, the domes are of glazed tiles in imitation of brass and copper, that glisten against the deep blue sky, and seem to increase the sultry look of the place; and the town is literally surrounded by immense groves of the date-bearing palm-trees. We felt as if suddenly transported to the east; to me it seemed as if I had been taken back without my knowledge to Egypt where I had been two years before. The journey from Elche to Murcia is most interesting. The road winds along the most fertile country, which has been compared to the Delta of the Nile; it is perfectly level, and is a continued garden for many miles, covered with groves of orange, citrons, and pomegranates, with palm and date-trees. We passed the night at Orihuela, situated in most lovely and romantic country. Indeed the whole valley of the Seguras is reckoned one of the most beautiful parts of Spain. Great rocky mountains enclose the plain, picturesque in their outlines, and sublime from their very nakedness and sterility. Murcia, which we reached the following day, pleased us much. Not having expected anything, our satisfaction was all the greater. It is situated on the banks of a little river, in the midst of delightful gardens and orchards filled with the finest southern fruits, with here and there lofty palm-trees to give an oriental character to the scenery.

The people of Murcia are thorough Africans in feature and colour, and they very much resemble them in many qualifications; they are constantly emigrating to Algeria; they partake the arid dried-up nature of a great part of the soil, and are fierce and fiery in temperament. Their superstition is really incredible: there is no legend, however wild and impossible, if it is of supernatural agency, that they will not greedily devour, and their terror at any bad omen, when about

to undertake any important business, is most deplorable to witness in these civilised days. They are also very revengeful, like the Corsicans. They have a proverb about themselves to the effect that the earth is good, and the heaven is good, and all between them bad, "El cielo y suelo es bueno—el entre suelo malo." This is akin to Bishop Heber's contrast—"where every prospect pleases, and only man is vile."

Murcia is rich in metals of different kinds, and at the time of my visit the Murcians were smitten with a mining mania. It is said that the identical shafts sunk by the Carthaginians have been opened again.

From Murcia we intended to ride to Lorca, as we liked that mode of travelling far better than being shut up in a carriage; and whether we had horses or mules we had no cause for complaint, we were always very fortunate both as to the animals we rode and the guides who had the care of them. We halted both at Potana and Librilla; these places are the head-quarters of the Murcian gipsies. Their costume is most striking, so gay and ornamented that it is more like a brilliant fancy dress. Their complexions are of most African darkness, and their whole appearance remarkable. We were at Potana on a festive day, a day of rejoicing amongst this strange community. And we therefore saw them in all their best dresses, and, moreover, we were interested by seeing some of their national dances. They used a curious sort of guitar, drawing most melodious sounds from it, accompanied at times by a low murmuring recitative, and at times bells were brought in of most silvery sound. All the innkeepers in the district belong to this tribe; they trade considerably in the snow of the Sierra di Espana, which begins near Potana; they have monopolised it almost entirely, and make a very profitable thing of it, as the demand for snow in the towns during the tremendous heats of summer is very great. We had taken great pains at Murcia to engage good mules. Our cavalcade presented a very imposing appearance. It was now the first week in June, we were all in excellent spirits, feeling that we had a prospect of most unusual enjoyment before us. We were to ride first to Gandise, thence to Almeria, where we should be very near the district we wished to explore—the Alpajurros, the last part of their beautiful country that had been left to the Moors, and where numerous traces of them still linger. The grand old Castle of Xiguena, and the magnificent stone pines in the neighbourhood, attracted our attention and admiration.

Soon after making the little detour to see the castle, we left Murcia for the mountainous districts of Granada and Ronda. The climate here is very different from the more southern plains near the sea-shore; the fine mountain air renders this part of the country healthy and bracing in no common degree; and in summer this cooler district is much resorted to. Here hill forts abound on dizzy heights like the nest of the eagle, and they must have added greatly to the strength of the country formerly. The inhabitants of these mountain regions partake greatly of the nature of their country, their occupations varying from the pursuits of the chase to those of the smuggler. The smuggler enjoys in Spain anything but a bad reputation, for the mass of the people sympathise with him and his adventures as in England many do with the poacher. Of this I saw frequent instances, during the time we spent in these wild mountainous districts. I have seen half the village population surround some of them, as in their brilliant dress (which always calls forth the admiration of these people) they burst forth in their well-known song, "Yo

que soy, contrabandista, yo ho!"* and express their delight by the loudest acclamations.

Almeria, once one of the most flourishing and richest towns on the coast, is now in a complete state of decay. The Moorish castle was repaired and strengthened in the reign of Charles V, and a bell of large size was placed there to give timely notice of the approach of pirates. There is a curious cape on this coast, called El Cabo de Gata, with a white mark called Vela blanca, on the rock, forming a well-known landmark with sailors.

We were very well pleased with the arrangements for our prolonged ride. One of the mountain horses in our train carried stores, including tea, sugar, and such eatables as we were not likely to meet in out-of-the-way inns. Shall I ever forget the delight of travelling far on into the beautiful nights, having rested during the glare and the heat of the noonday?

LIFE IN JAPAN.

VII.



FAC-SIMILE FROM A JAPANESE SKETCH.

FAMILY RELATIONS.

THE Japanese are affectionate towards each other in their family relations. Amongst the lower classes fathers may often be seen caressing their children. I have before me now a native sketch of a family, father, mother, and children, walking along the shores of one of the numerous inlets of the sea which intersect these islands in all directions. The father bears a single sword, and therefore belongs to a class above that of a labourer or tradesman. By the sumptuary laws of Japan, doctors, for instance, are permitted to carry one sword, while the retainers of princes, and all who are accounted gentlemen, wear two. This father carries on his back his son, a stout child, who is stretching out his hand to his mother. The boy's head is carefully shaved with the exception of a small

* "Here am I! a contrabandista."

tuft on each side above the ear, which, as he grows older, will be permitted to lengthen, and finally will be drawn up and stiffened into a coiffure similar to that of his paternal parent. The mother has the aid of a stick, necessitated by her using tall pattens. Her large straw hat hangs from her shoulders. She also carries a parcel strapped by a thong round her waist. We may conclude that they are travellers who have had wet ground to pass over, from the careful way in which their feet are protected, the husband wearing, instead of his ordinary sandals, others that are adapted for bad roads. In the distance rises Fusi-yama. Possibly, therefore, these travellers are proceeding to Yeddo, the capital city of Japan. The sea is dotted with rowing and sailing boats, most of which are employed in fishing operations, so necessary where the population depends mainly on the finny tribe for their maintenance.

In the summer-time, almost naked copper-coloured fathers may often be seen carrying in their arms entirely naked copper-coloured children, who seem perfectly contented with their nurses.

Sometimes drink is the cause of much unhappiness in Japanese homes, as in those nearer to us, but as a rule domestic matters roll on smoothly enough, thanks to the forbearance of the wives, for the habits of the husbands are not always conducive to the happiness of married life.

Once a year a feast is celebrated to commemorate the births of children. Houses where there has been an addition to the family are decorated with flags and streamers of coloured cotton. Over the threshold small figures, dressed in gay colours, are suspended from long poles; two denote the birth of a son, one that of a daughter.

Amongst the higher classes the heads of families often show their devotion to their relatives by the extremest self-sacrifice, killing themselves by the *Hari-kari*, or happy despatch, when through any circumstance the law has been violated, in order that the consequences of the act may not fall upon their relatives, who would otherwise be liable to forfeiture of property, or perhaps death, if the untoward act were not at once acknowledged and atoned for by this shocking kind of suicide. Amongst the high officials it is a point of honour to perform this act if any failure occurs in their department which would render them liable to the displeasure of the supreme power, and by so doing all bad consequences are averted from their children, and their sons are sometimes placed in high offices as a reward for the fathers' self-abnegation.

As another instance of self-devotion, the servant of a much-loved lord will sometimes cause himself to be placed in a small stone enclosure, and covered with earth, a pipe conveying sufficient air to the mouth to support respiration. The devoted servant prays incessantly for his master, until death from inanition puts an end to his self-inflicted sufferings.

Parents are said by the old Dutch writers frequently to give up their property to their children on the latter attaining their majority, and from the tender care of the latter for their father and mother, they have seldom cause to regret this abdication of power and property.

Toy-shops abound in Japan, and this fact is regarded as a proof of the thoughtfulness of the seniors for the young people. By-the-bye we may mention here the admirable way in which the squeaking Dutch dolls are imitated by Japanese toy-makers with a few bits of bamboo and paper. These babies, which have the

unmistakably Dutch features, squeak on pressure quite as successfully as those which amuse our own children.

Female domestics wait on their mistresses, attend them to the baths, hold umbrellas over their heads to protect them from the glare of the sun, or from rain or snow, cook food, and sweep, and do the small amount of housework requisite in Japanese houses.

The system of noblemen assembling around them all their most distant retainers, makes the ramifications of Japanese families extend as widely as did those of the Highland clans in the last century, and these retainers are as devoted to the interests of the head of the family, and as willing to sacrifice life and all that makes it valuable for their prince, as the dunnie wassels were to fight and die for their chieftains.

The kago is a lighter, but equally inconvenient vehicle, carried by two men. Its framework is like two great wicker Vs, joined together. A wadded quilt is folded upon it, and on this a mother and her babe may be seen passing up the hillsides, the former doubled up as if she had been amputated at the knees.

The great princes spend half the year at Yeddo, the governmental city, and half the year on their territories. Their wives and families are supposed to be left at Yeddo as hostages for their good conduct. This frequent change of residence causes the ladies to travel about more than is usually the case in Eastern countries. A ford has often to be crossed, and then they quit their norimons and sit on a light kind of platform, which is carried across on men's shoulders. Women of



THE HAULT OF THE NORIMON.—From a Japanese Sketch.

TRAVELLING.

The norimon, a kind of palanquin in which travellers both male and female are carried, is constructed on a principle only adapted for a people whose ideas of repose and comfort are utterly at variance with our own.

Our sisters in Japan, when fatigued by moving about, sit down on their heels in an attitude suggestive of cramps and stiffness, and appear to be as well rested by remaining in that position as we are by sitting on a chair or reclining on a sofa, and so they submit to be packed for hours in a sort of lacquered cage, which is suspended from a strong pole borne on men's shoulders. Two bearers go in front, and two behind. The norimon only clears the ground by about one foot. In cold weather the bearers are dressed in a long cotton tunic, which they tuck up under their waistband when they are carrying an important personage, in order that the limbs may be moved freely. The badge of their master is stamped or embroidered on the shoulders and back, but in summer even this garment is dispensed with. They carry the norimon with its live freight at the rate of about three miles an hour; the movement is very unpleasant, and tiring to those unaccustomed to this kind of locomotion. There is an opening at the side, but it is almost impossible to look out of it without straining one's neck, so that one is conveyed across the country very much like a bale of goods, and can only catch an occasional glimpse of the passing scenery.

the lower classes, who are unable to pay for the extra accommodation, frequently sit on the stalwart porters' shoulders. These men are responsible for the lives of their passengers, and as death is the general penalty for grave misdemeanours, in cases of accident they frequently prefer meeting death with their burdens rather than face it at the hands of justice.

Accompanying this is a sketch, by a native artist, of coolies resting for a while upon their heels (the uncomfortable position previously referred to) by the roadside. They have deposited their burden on the ground, and its peculiar shape, and the heavy pole from which it is suspended, when carried, are well drawn. The stolid faces of the bearers' countenances show clearly that they belong to the inferior grades of society. A far more intellectual expression is given when it is wished to represent persons who belong to the educated classes.

Behind them is a high bank, on which some fir-trees, resembling the Scotch fir, are growing, and a row of thatched cottages is also seen, that gives an excellent idea of the buildings in which the Japanese peasantry live. They are mean erections, but there is an air of neatness about them which redeems their appearance from anything squalid or poverty-stricken.

A large number of bearers are always taken on long journeys, in order to serve as relays.

The rugged paths along the steep mountain sides, and the uneven character of this hilly and volcanic country render a norimon-bearer's life a hard one.

They must ford the numerous shallow streams, toil up the rocky paths, often merely the dry beds of mountain torrents, and carry the norimon and its contents for many a weary mile. Even in the towns the labour is not slight, for high flights of stone stairs are often necessary in the streets, in order to facilitate locomotion. Up and down, up and down these out-of-door staircases the bearers and their burdens must go. It is no unusual thing in some of the southern cities for a temple to be approached by flights of granite steps, numbering a hundred or a hundred and forty, and up these the norimons frequently pass when conveying Japanese ladies to their devotions. Ponies, also, can run up these staircases almost as safely as cats. They are spirited and somewhat vicious animals, tolerably easy to ride but always snapping and biting at each other. It is a Japanese custom to shoe them with straw shoes, which of course are rapidly worn out. They are then left on the roadside, and a fresh pair tied on. A supply is attached to the saddle.

Japanese women are never seen on horseback.

MY FIRST CURACY.

CHAPTER IX.—LECTURES, READINGS, NIGHT SCHOOLS.

My anecdote about the vicar's wife has caused me somewhat to digress from the immediate subject we were engaged upon, namely, the utility of lectures.

I cannot help thinking, one great reason why our series were more successful than many others, arose from the fact that they were not dry nor very learned. Another reason was, that an hour and a quarter was the well-kept limit allowed to each lecture. A kind friend, quite unintentionally, placed the whole series in jeopardy by keeping us two entire hours in the moon, clothing his ideas in a mist of the most scientific language, and far-fetched words. The room was densely crowded at the commencement of the lecture, but gradually thinned as it proceeded. I am sure that not more than four persons of the whole audience could understand five consecutive sentences. The preparing of the lecture must have involved much labour, and its materials showed great powers of research and a very high order of intellect. But he might as well have delivered a Greek oration, for all the benefit or amusement our people obtained. I did not again ask my learned friend to assist us.

These kind of unsuitable lectures do more harm than good. You cannot expect uneducated persons to sit quiet, and to be interested in a subject which in itself may be highly instructive, but which, from the peculiar organization of the mind of the lecturer, or from the absolute want of common sense, he is unable to present in a popular manner.

After three years' trial of lectures alone, we thought it wise to introduce a little variety; accordingly, the lectures (which were held every fortnight) we alternated with readings of poetry and prose. Now, these readings took remarkably well, partly because we had a different reader every ten or twelve minutes, and partly because there was a continual change of subject from grave to gay, though, of course, great care was exercised lest anything vulgar or coarse might crop up. We found, also, that in these readings we were enabled to obtain far more assistance than we could in our lectures, and thus our own burden was considerably lightened. Under the name of "Penny Readings," these entertainments have lately become

quite "an institution," but our adoption of them was entirely our own experiment.

In summing up the practical results, both lectures and readings, I think they were chiefly these. First, they formed a subject for conversation, both before and after the event itself. Now, the gaining of this simple point alone was worth the trouble taken, for I am sorry to say our village was much given to scandal and gossip. Secondly, they certainly imparted a large amount of instruction and information to the people generally. Thirdly, by frequent reference to particular books in the lending library upon kindred subjects, they very much aided in the circulation of these particular volumes, thereby creating a taste for reading which was, of course, a great object attained. And lastly, I found that they tended to produce a more kindly feeling among the parishioners themselves. The more distant ones were asked by those dwelling nearer the lecture-room to come and spend a social evening, of which the lecture was to be the centre of the night's amusement. In thus drawing the people together, and inculcating a love of hospitality, which from various causes is not very general among the middle class in the country, much good, I believe, arose, and there was produced a kinder feeling.

I do not, for one moment, pretend to say that the lectures or readings succeeded in drawing old drunkards from the public-houses, or in attracting all the idle characters of the village. This would have been simply impossible to bring about by any form of entertainment we could have established, in which plenty of good eating and drinking, especially the latter, did not form the principal attraction. But I subsequently found that the minds of many of the parishioners were enlightened upon numberless subjects, concerning which they had hitherto possessed but little knowledge, and among the young men especially, a desire to hear and to read more about them was certainly created. And when you consider the long winter evenings, the early hour at which, of necessity, the farm labourer must leave off work, the unoccupied time hanging upon his hands, unless some instructive amusement is provided for him by others, the result is in nine cases out of twelve that the evenings are spent unprofitably, and too often foolishly and sinfully. I know that the getting up of these things, and the keeping them going when set on foot, entails a vast amount of extra work, but it must be done—and by the clergy too, for we get very little help and still less sympathy from the laity of our respective parishes in our desire to raise the tone of our rural population. Our efforts are very often frustrated, and our schemes of usefulness brought to nought, because we are not supported as we ought to be by the employers of labour.

With regard to night-schools and adult classes, I had three evenings a-week devoted to them during the winter months, two for all ages, one exclusively for young men. How fearfully these classes were wanted! I never could have believed that such ignorance existed as I found to be the case. I would not disgrace these pages by the unintentionally absurd, and even blasphemous answers given in reply to my various scriptural questions, but I think the reader will easily imagine they were bad, when he remembers that I have told him in a previous chapter, that all the Bible history the children had been taught at school, was contained in the two books of Leviticus and Revelation, not forgetting the earlier part of the first chapter of the Gospel according to St. Matthew. Let one answer showing genuine simplicity in a little girl suffice. A lady of my acquaintance was asking her some questions about a

chapter in the Second Book of Kings, which the class had just been reading, and among the questions asked, was one, "What did the little Hebrew maid do for Naaman's wife?" The unexpected simple answer was, "Please, ma'am, I think she cleaned the knives."

The first thing in our night school we had to set about was, to reform the filthy habits of the boys, to teach them common decency, and to wash their hands and faces, and to comb their hair. They sadly wanted not only Christianising, but also civilising. To promote this end, I called in the assistance of the vicar's wife and the services of the younger of two maiden ladies, who lived in the village, not far from the church; and their united help was most valuable, especially that procured from this single lady. The vicar's wife was delicate and could not always attend; but this lady was always at her post. Wet, cold, and snow, never prevented her attendance, and the knowledge of this fact not only acted as an inducement to the boys to come regularly, knowing that their teacher would be there, but it also acted as a spur to my own exertions.

Oh what walks I sometimes had to these night schools and choir practices! My road, for a mile and a half, was up and down a steep lane, with high banks on each side: it was also so narrow, that frequently I have had to rush up the banks in order to avoid being driven over by drunken carriers returning from the market town. In addition to sometimes finding the lane blocked with snow, at other times finding nearly impassable pools of water in the hollows, I could fill many a page with the curious adventures I met with in this lane, in the dark evenings of both summer and winter; the frights from poachers and gipsies, the laughable incidents too that happened to me—as falling over a donkey, most unexpectedly lying in the middle of the lane, on one of the darkest nights I ever remember to have been out in; the tumbling into ditches, the running against gates, and the like accidents; but I forbear, as I wish to continue my narrative concerning our evening classes.

During the whole of my stay in the parish, this lady was my firmest friend, most uncompromising champion, and resolute fellow-labourer. I believe she would have made any sacrifices for the boys and youths of the parish; indeed, she suffered much inconvenience from them, and even persecution at times. For instance, I have known her to have been pelted, frightened, snowballed, fired at by a pistol, her garden run over, the beds trodden down, the flowers gathered, and the plants destroyed. I have known her shutters repeatedly rattled, her door-bell violently rung very frequently, disgusting valentines and anonymous letters sent to her; and yet, notwithstanding all this cruel ingratitude shown to her by individuals with whom she had taken the greatest possible pains, she did not grow weary in well-doing. She possessed a sharp eye and a quick ear, both necessary qualifications in an efficient teacher, and what is more rarely found among ladies, she had a perfect knowledge of arithmetic. She understood music, though she played but little herself, so that she was of great assistance also in that stumbling-block of so many parishes, a village choir.

We were accustomed to keep the boys two hours nightly, the last half hour being invariably devoted to scriptural instruction, ending on alternate evenings with prayer and praise. The attendance of boys at first starting the evening school was very numerous, so much so, that I was obliged to limit the admissions; but, in course of time, as the novelty wore off and the boys saw that we intended to make them work, there was no further necessity to do so.

Now, the advantages of the night school were twofold. Firstly, to the boys themselves, for, by the education we imparted to them in the course of two or three winters, they were enabled to obtain various situations in the neighbouring towns, and even in the metropolis itself. They thus escaped the painful privations during their manhood, and the extreme amount of penury which so many of their parents endured in that particular agricultural district. The second advantage arising from our evening classes, chiefly concerned our neighbours and ourselves. Many of the boys became gradually less noisy in their conduct and at their various games, though some of our enemies, for all persons who try to better existing evils will have enemies, called them "stuck up" and "self-conceited." They certainly came more regularly to church, and behaved much more reverently when there. They were more respectful and gentle in manner, and some of them learnt that difficult but all-important lesson—self-respect. I do not mean to allege that this change was wrought in a month, or in the course of a single year's teaching; but it was as the leaven working in the meal. I will not pretend either to say that our instructions produced the same good fruit in all; that would not be true—far from it. There were many disappointments with particular individuals, who showed by their after conduct, that our influence had only been temporary and not lasting.

After I had become really acquainted with the boys and the young men of the parish, I made it a point, which I still retain, of corresponding with each youth as he left the parish. I did this about every six weeks or two months. This plan, I allow, adds much to one's labour, especially as I have removed to a more extensive and difficult sphere of duty; but I am frequently convinced, by practical knowledge, that very much good results from this practice; and though my correspondence grows apace, yet, under God's blessing, I mean to continue to write to them all as often as possible. The course I pursue is not to be "sermonizing" in my letters; and, consequently, the replies I receive are open and confidential. Numberless are the secrets entrusted to me, and advice is asked on a variety of subjects.

With the class of young men I stood in even closer relationship. I wished them to look upon me as an elder brother. In this I succeeded with some; and many is the tale of sorrow, of deceit, and of sin, I have had poured into my ear, not as to a priestly confessor, but as to a friend ready to sympathise both with advice and with my purse, as largely as it lay in my power.

Poetry.

WRECKED.

O soul, storm-driven on the shoreless sea,
Which thought of man ne'er fathoms, nor can bound,
No helper seeing through the darkness round,
But borne alone towards dread immensity,—
Is this proud reason's glorious destiny?
So drifts the wreck on ocean's great profound,
While winds pursue, and restless waters sound,
The noblest form reduced their toy to be:
No sovereign hand controls the ready helm,
No cheerful voices rise above the wave.
Not thus forsaken, though the billows whelm,
Is he whom Christ hath walked the seas to save:
Above the stormiest day the clouds shall break,
And the worn spirit in His presence wake.

W. S.

Varieties.

"THE ABANDONED."—Our coloured illustration this month is taken from the well-known picture of the late Clarkson Stanfield, R.A., painted for Thomas Baring, Esq., and, as one of the most characteristic of his works, selected by himself, with three other paintings, for the first Paris Exhibition. Mr. Stanfield, whose loss the artistic world had recently to deplore, commenced life as a sailor, and thus acquired that familiarity with the sea and with all nautical matters, which distinguishes his productions. In 1827 he exhibited at the British Institution his first large picture, "Wreckers off Fort Ronge;" and in the same year at the Royal Academy, "A Calm;" and from that time he became a regular contributor of pictures ranking among the most attractive in the public exhibitions. His visits to the continent were frequent, and his constant practice was to work up in the studio pictures of great elaboration from the well-stored portfolios of sketches laid in during foreign travel. The subjects of his canvases were gleaned from Italy, France, and Holland, the silent streets of Venice, the lovely spots which stud the Adriatic and the Bay of Naples; other romantic points amid the Italian mountains and lakes, amid the Pyrenees, or the rivers and coasts of France; or again, picturesque scenes in the grey Scheldt, the Texel, and the Zuyder Zee, and Ireland.

LETTER-WRITING AND EDUCATION.—The total number of letters delivered in England and Wales in 1866 was 623,400,000, as compared with 597,277,616 in the preceding year, or an increase of 4.38 per cent., or 30 to each person. In Scotland they numbered in 1866, 70,100,000, or about 22 to each person, and having an increase of 4.35 per cent. In Ireland they numbered in 1866, 56,500,000, or 10 to each person—the total for the United Kingdom being in 1866, 750,000,000, as compared with 720,467,307 in 1865.

LONDON CEMETERIES.—Twenty-one cemeteries within the metropolitan district supply 577 acres appropriated to the burial of the dead. There have been already about half a million interments in these cemeteries, and at least 40,000 burials are added to them every year. Some of the cemeteries are getting much fuller than others. In the 33 acres provided by the City of London and Tower Hamlets Cemetery Company, 113,173 burials had taken place at the close of the year 1865; the interments there are at the rate of about 10,000 a year—one-seventh of the whole number of the deaths in the metropolis in a year. In the Abney Park Cemetery of 33 acres there had been 38,639 burials at the end of 1866; and in the 27 acres of the St. Marylebone Cemetery, at East End, Finchley, only opened in 1855, there had been, in the middle of the present year, 28,092 interments. In another cemetery at Finchley, belonging to St. Mary, Islington, burials are proceeding at the rate of 100 per acre every year. The drainage of the metropolitan cemeteries is generally into the public sewer, but not always. There are instances of drainage into an open stream, a brook, the Wand, the Brent, the Thames. In St. Marylebone Cemetery, Finchley, drainpipes are laid at the bottom of every grave, discharging into a ditch which runs into a small stream; but little or no water passes out of the cemetery, in consequence of nearly every grave having planted on it a tree or shrub. Graves re-opened show roots of trees more than sixteen feet deep. Willow and poplar trees planted on graves have this year made from four to six feet of wood.

SOCIAL SCIENCE ASSOCIATION.—The following are the special questions which have been agreed to for discussion at the Congress at Birmingham, to be held on the 30th of September next:—I.—Jurisprudence Department.—Section A, International Law.—1. Ought private property at sea to be exempt from capture during war? 2. Under what circumstances ought change of nationality to be authorised? Section B, Municipal Law.—1. Is it desirable to re-organise our courts, superior and local, and, if so, on what system? 2. What amendments are required in the existing law of bankruptcy? 3. Is it desirable to amend the present law, which gives the personal property and earnings of a wife to her husband? Section C, Repression of Crime.—1. What are the best means for the suppression of vagrancy? 2. Ought the principles of the reformatory system, including voluntary management, to be extended to adults? 3. What are the principal causes of crime, considered from a social point of view? II.—Education Department.—1. Is it expedient to make primary education compulsory; and, if so, on what conditions? 2. In what form and by what means can instruction in science and art be provided so as to promote the improvement of our manufac-

tures? 3. What measures are required for the further improvement of the Universities of Oxford and Cambridge? III.—Health Department.—1. Can the public hospitals and dispensaries of this country be so administered with regard to the system of giving advice gratis as to conduce more to the welfare of the community? 2. What ought to be the functions and authority of medical officers of health? 3. What is the relation of the water supply in large towns to the health of the inhabitants? IV.—Economy and Trade Department.—1. Is it desirable to have an international coinage, and, if so, in what form? 2. In what manner can arbitration and conciliation be best applied in the settlement of disputes between employers and employed? 3. To what classes, and on what conditions, should out-door relief be administered? 4. What are the social results of the employment of girls and women in manufactories and workshops?

GREAT GLACIER OF NEW ZEALAND.—The "Westland Observer" has an account of a visit paid recently by the chief officers of the Geological Department to the great glacier on the west side of Mount Cook. The foot of the glacier, which is but thirteen miles from the sea, is 1900 feet wide. Neither the glacier nor the immense field of snow which feeds it is visible from the river until within a quarter of a mile of it, when the stupendous mass of snow and ice at once breaks upon the view. Below the glacier a recent moraine extends for several hundred yards, consisting of debris of the rock, twenty feet deep, underlain by ice and snow, through which considerable streams of water run, which are rendered visible in round holes, caused by the giving way of the ice and by cracks in the surface. On the southern side there has recently been a great fracture of the ice and breach of the rock, which had fallen in immense masses. The party ascended on the northern side, where the snow or ice formed rounded hills, undisturbed by any cracks or fissures. The glacial matter is porous, and presents tolerable footing; it is of a grey colour, full of small dirt with occasional stones, fallen from the surrounding hills. The great peculiarity of this glacier is not only its immense size, but the fact of its descending to so low a level—640 feet above the sea level—instead of ending, as is usually the case, at an altitude of some 3000 or 4000 feet, close to the limit of perpetual snow, among Alpine vegetation. Here the green bush extends some thousands of feet above the glacier, on the steep sides of the range in which the glacier has cut the deep narrow gorge. Not a single Alpine plant rewarded the research of the party, and the temperature on the glacier was scarcely below that on the flat beneath. With some ceremony the party named it the Victoria Glacier. The height of the peak is found to be 12,362 ft.

YOUNG LOBSTERS.—The young lobster, as soon as born, makes away from its parent, rises to the surface of the water, and leaves the shores for deep water, where it passes the earliest days of its existence in a vagabond state, for a period of from thirty to forty days. During this time it undergoes four different changes of shell, but on the fourth it loses its natatory organs, and is therefore no longer able to swim on the surface of the water, but falls to the bottom, where it has to remain for the future; according, however, to its increase of size, it gains courage to approach the shore, which it had left at its birth. The number of enemies which assail the young embryos in the deep sea is enormous; thousands of all kinds of fish, molluscs, and crustacea are pursuing it continually to destroy it. The very changing of the shells causes great ravages at these periods, as the young lobsters have to undergo a crisis which appears to be a necessary condition to their rapid growth. In fact, every young lobster loses and remakes its crusty shell from eight to ten times the first year, five to seven the second, three to four the third, and from two to three the fourth year. However, after the fifth year, the change is only annual, for the reason that, were the changes more frequent, the shell would not last long enough to protect the ova adhering to the shell of the female during the six months of incubation. The lobster increases rapidly in size until the second year, and goes on increasing more gradually until the fifth, when it begins to reproduce, and from this period the growth is still more gradual.—*Land and Water.*

LITERARY RELIC.—A copy of Eliot's Indian Bible, a work which no living man can read, was sold at auction in this city lately, for the extraordinary sum of 1,130 dolrs., the highest price ever paid for a printed book in this country.—*New York Tribune.*

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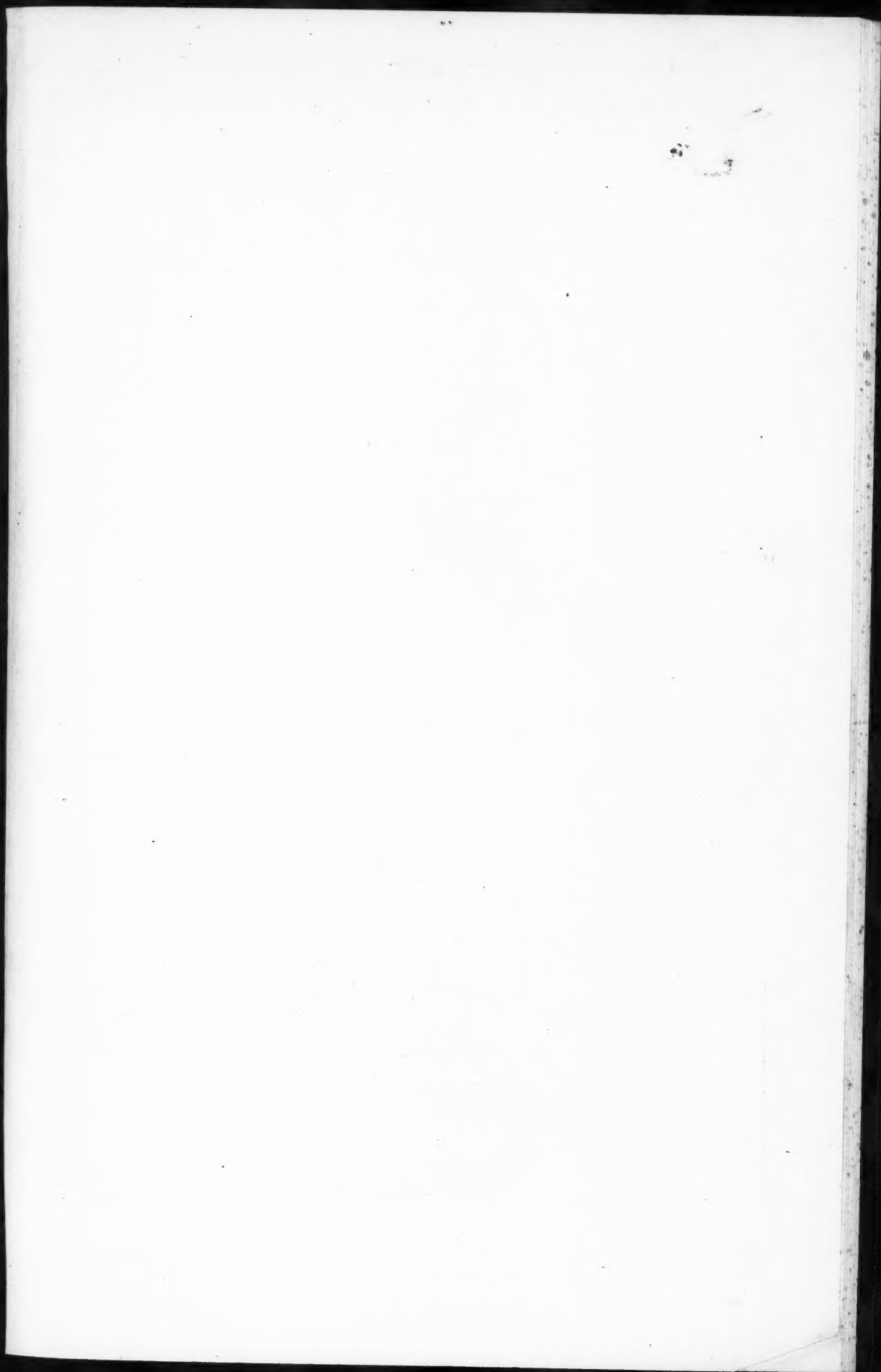
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